



## Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact [support@jstor.org](mailto:support@jstor.org).

be maintained; but somehow at the end we have a suspicion that in our haste the proportions of some essential things were not clearly seen. The method may demand "the elimination of every detail that does not bear directly on the evolution of large movements or ideas", but when foreshortening passes into distortion it tends to discredit the method. The "elimination" is employed chiefly in the medieval and modern periods; in the earlier period the author is at great pains to trace out antecedents and analogies of Christian beliefs and practices, apparently under the impression that analogy is fatal to the claim of genuineness. The historicity of Jesus is admitted, "reluctantly"; but his personality virtually disappears under the solvent of universal elements, and Jesus becomes little more than a composite myth. Similarly, the Christianity of the age of Constantine is nothing but "an imperial label" for all the faiths, superstitions, and cults previously known under a variety of names. The one generous admission with respect to early Christianity is that it met the needs of conscience, but this was more than offset by medieval Christianity, which established a "collective conscience" controlled by "miraculous deceptions played upon superstitious fear", a tyranny scarcely weakened by the Reformation.

So, eliminating and condensing, "hazarding" here, "conjecturing" there, availing himself of "facts inferential" and "facts controversial", pausing not to verify details of name, date, or citation, the author hastens on to the last chapter (which is possibly his best), and to the final conclusion that while "the central legend of Christ" still holds because of its note of humanitarianism, the Church is crumbling away; just how far it has declined we cannot yet tell. But the future will not be satisfied with Christianity; its religion may be a form of humanitarianism, perhaps Comtism, when "the myth of a redeemer god (becomes) affixed to Comte".

THEODORE F. COLLIER.

*The Lascarids of Nicaea: the Story of an Empire in Exile.* By ALICE GARDNER, Lecturer of Newnham College, Cambridge. (London: Methuen and Company. 1912. Pp. xiii, 321.)

UNDER "the Lascarids of Nicaea" Miss Gardner includes Theodore Lascaris I., his son-in-law John Vatatzes, and Theodore Lascaris II.; but her work includes still more, as it begins with the Fourth Crusade and recounts the events down to the recapture of Constantinople by Michael Palaeologus. This is because the author thinks of the Nicene Empire as "*the Empire in Exile*", and believes that "the Lascarids had throughout a guiding idea which they pursued without intermission: the recovery of the natural capital of the Empire, the 'Queen City' Constantinople." Hence she is inclined to exalt them at the expense of their less fortunate rivals.

The early portions of the book are disappointing. Chapter I. is an apology for writing about the subject at all, and an attempt to prove that

Byzantine history is interesting and important; apparently Gibbon's judgment of the Byzantine Empire still weighs upon the spirits of the English writers. The second chapter discusses inadequately the preliminary causes of the collapse of Constantinople in 1204. The third chapter takes up the Fourth Crusade in seventeen pages; if Miss Gardner had used Luchaire's *Innocent III.* she would probably have made a different presentation of the subject. These first three chapters might well have been omitted. The rest, five-sixths of the book, is the best account of the subject in English. It "is a study chiefly from the Greek point of view", and shows throughout extended work in, and knowledge of, the Greek sources. It deals with the intellectual, ecclesiastic, and artistic interests of the age, as well as with the political and military events. There are some excellent illustrations, a map, two genealogical tables, and an appendix containing a dozen pages of illustrative extracts from the Greek sources.

Unfortunately, the work is marred by many minor faults. The proof-reading was extremely defective: some Greek proper names are spelled in two or more ways; the list is too long to quote, but as examples may be cited Irene (p. 154) and Eirene (p. 155); Berroea (p. 209) and Berrhoea (p. 226); Poemanenum (p. 84), Poemenenum (p. 85), and Poemaeneum in the index. Western names meet with strange treatment: Ducange becomes DuCanoye (p. 255); Gregorovius becomes Gregorius (p. 270); and Ersch becomes Erz (p. 145); Sanudo is quoted as Saunto (p. 150), and Saluto (p. 250); and there are many other instances. The author does not seem to be familiar with the Western sources; *e. g.*, Albericus Monachus Trium Fontium is one of her main authorities (which, by the way, he ought not to be), but is cited in the bibliography as Albertus-Fontellanensis; on page 142 as Albericus Tresfontanensis, and in the index as Albericus Fontellanensis; the edition used is that of Leibnitz, published in 1698, instead of Scheffer-Boichorst's masterly edition in the *Monumenta*. The citations of authorities are not uniform, and follow no definite rules; *e. g.*, on page 85, the same work is cited differently in succeeding notes; Acropolita is sometimes cited by his full name, elsewhere as Acrop., Acr., or Ac.; and the same is true of almost all the other authorities. The bibliography is very incomplete, and does not contain important works referred to in the text. The titles are inexact, and are not cited with any uniformity. Krumbacher is mentioned as "indispensable", but with no reference to edition or date of publication. The index is defective.

These faults are dwelt upon because they are indicative of similar faults in the narrative itself which cause doubt of its trustworthiness in details. And examples might be given of numerous errors, for the most part petty; but, in the judgment of the reviewer, this would be unjust, because the work as a whole is better than the many errors and slips would indicate.